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THE REVIEW.

By ARTHUR PREUSS.

Rev. Prefect N.E. College Library

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A SLICK SCHEME. — Howard H. Cross, Special Agent of the Department of Agriculture at Chicago, sends out thousands of circulars on the "Value of Good Roads to Farmers," under the franking privilege, using the mails free. In said circular, apparently without any intention, the *Youths' Companion* is recommended as worth having. We should like to know what the U. S. Agricultural Department has to do with the *Youth's Companion*?—J. F. M.

"We know vastly more than the Alexandrine, Cappadocian, and Antiochene doctors ....more than St. Augustine and St. Jerome; more than Alcuin and Scotus Erigena, more than the great Masters of Scholasticism...." —Bp. Spalding, "Education and the Future of Religion," page 26.

Who would doubt it? Those Masters of Scholasticism already knew a proverb, saying: "A pigmy standing on a giant's shoulder, sees more than the giant."

I have admired the intellectual brilliancy of many men, but intellectual force which is not truly a manifestation of the realities of moral force, becomes, in its logical extreme, insanity and, generally, criminal insanity. Of this mortal disease, of great intellectual force divorced from moral, the country is now in more danger than from anything else whatever.--W. V. Byars in the *Mirror*, No. 48.

The Language Question and Our German Parishes.

The German Catholics of Oklahoma recently held a convention at Oklahoma City, in which they renewed the assurance and promise of their fidelity to the Catholic faith and their loyalty to the Holy Father, but complained bitterly, in a series of strong resolutions, against the policy of Bishop Meerschaert, who, they assert, denies them pastors able to speak their mother-tongue, sends the few German priests he has in the Diocese into non-German parishes, and gives the German congregations Belgian or Irish pastors, who either speak no German at all or very little. They intend to take a census of the German Catholics resident in the Territory and request the Catholic press to assist them in their battle for equal rights.

We have not sufficient knowledge of the actual condition of affairs in Oklahoma to be able to say whether these complaints are well-founded. If they are, the Bishop ought to be compelled by higher authority to do his duty; if they are not, the kickers should be publicly exposed and silenced.

If the reverend editor of the *Western Watchman* were Bishop of Oklahoma, and as such would practice what he now preaches in his journal, the Germans would have no reason for dissatisfaction. He says (issue of Dec. 30th):

"We are with the Germans in this fight. We sternly oppose any interference with their parish organisations and the obtrusion of a foreign tongue in their church services.... We believe that where Germans have built a church for their exclusive use, they should be unmolested in its possession as long as they can fill it and support it."

That is the correct view to take, and we are glad we have at last succeeded in bringing Father Phelan to espouse the cause which we have so often defended against his own slurs and attacks. If he tries to make it appear in the article quoted that THE REVIEW has deserted this cause and is now "in favor of the introduction of English in all German churches throughout the land," no matter what the local conditions are, and perforce, if need be, —he insinuates what is untrue and what no one who has read THE REVIEW for any length of time will for a moment believe.

Our position, which he strives to distort, is simply this: Where the young people no longer understand the German mother-tongue of their parents and demand English schooling and preaching, they ought to be satisfied, for the sake of their immortal souls, whose salvation is the last and only end of all pastoration.

How correctly we have forecast the probable development of things in this respect, will appear from the subjoined utterance of the same paper, same issue:

"The question which offers the most serious difficulty is the transformation of a German parish into an English-speaking parish where there is already an English-speaking parish covering the same territory, and *such transformation means the suppression of one or the other*" (Italics ours).

Hic haeret aqua! ARTHUR PREUSS.

Huxley's Dishonesty, or A Scientific Deceiver Unmasked.

A remarkable article in the *Messenger of the Sacred Heart* (Jan. 1901) by the Rev. Thomas J. Campbell, S. J., which is based on the "Life and Letters of Thomas Huxley," just published by his son, throws much light on the moral character of the renowned scientist. The following passages refer to Huxley as a lecturer on evolution:

"What astounds us most, and what was in fact the primary motive of examining more closely the character of the man, is the startling declaration which we find on page 428 of the second volume of the 'Life and Letters.' It is a quotation from Father Hahn, S. J., who was for a time one of his students. The statement which he makes is so staggering that we would be inclined to challenge it as an unfriendly act were it not quoted apparently with approval by the author of 'Life and Letters.'

"We are told that when this great apostle of the new dispensation instructed his followers about the transition of one thing to another (he purposely avoided the word 'evolution,) he did not in the least mean to say that one species was turned into a second, to develop thereafter into a third. 'What I mean is,' he said, 'that the characters of the second are intermediate between the other two. It is as if I were to say, he continues, that such and such a cathedral, Canterbury, for example, is a transition between York Minster and Westminster Abbey. No one, he adds, would imagine on hearing the word, transition, that a transmutation of those buildings actually took place from one to the other.'

"When further questioned as to why he never used the word evolution in his private lectures, even in those on comparative anatomy, when animals are set aside, in respect of the gradual development of functions, whereas he was continually employing the term in his public lectures, he made answer: 'Here, in my teaching lectures I have to put the facts fully before a trained audience. In my public lectures I am obliged to pass rapidly over the facts, and I put forward very personal convictions. And it is for this the people come to hear me.'

"In other words, there is an esoteric school in Huxleyism. In the inner circle, the idea of one thing developing from another by the process of transformation or transmutation or evolution is scouted as absurd and the very word evolution is sedulously avoided, while, in the outer circle, the term is shouted in all the keys because it is his conviction, and 'for that the people come to hear' him....

"It is not pleasant to enquire why the great man thus taught in public what he reviled in private as absurd. It looks as if he were blowing hot and cold at the same time, and that in spite of his ceaseless assevera-

tions about his love of truth, he is in the position of teaching a trustful public what he admits to his intimates has no foundation but his own convictions, which is neither scientific nor fair. 'He is obliged,' he says, 'to pass rapidly over the facts,' and yet when we come to enquire he has no facts to pass over, except the facts that are against him. He declares his 'conviction' of the doctrine and yet has no reasons to support it. His wish is father to the thought, and there seems to be no other paternity for it but that the wish being nothing else than the desire which animated the greater part of his life, viz.: that of undermining the belief of his bearers in their old religious ideals, he understood human nature on its weak side and knew how to make the masses 'come to hear him.' Speaking to a generation in which the faith was decaying or already dead, he was aware that a hope held out that he was going to destroy the very foundation of Christianity would draw multitudes to hear him, and it did. Because of his great reputation as a scientific man they were benign enough and foolish enough to take his word for it, to accept his 'conviction' though he adduced no proofs and in fact had no proofs to adduce in support of it. If ever there was an instance of blind faith, it was that of the multitudes that applauded Huxley. He announced his 'conviction' and that was enough. Catholics do not do that for the Pope.

"Such was the secret of the popularity of his public teaching. Evolution, as he taught it, implied a denial of creation and consequently a liberation from all obligations towards a creator. (Follows a comparison between Huxley and Ingersoll)....'My working men stick to me wonderfully,' he says, 'the house being fuller each night. By next Friday evening they will be all convinced that they are monkeys.' And so this deceiver of the ignorant workingmen 'in saintly Edinburgh,' as he sneeringly says, and elsewhere palms off on them as a certainty what is only a working hypothesis, an unproved and unprovable theory invented as a device to escape from a dilemma of creation or nothing. It is difficult to discern the honesty of such methods, or how after the admission of double dealing he can be regarded as an apostle upon whose word reliance can be placed." C.

UNBRIDLED QUACKERY.

Dr. Kenwood writes in English *Public Health* of "the ways that are dark and the tricks that are vain" of the numerous members of the quack fraternity. Referring to indecent advertisements in the papers he says: "The advertisement of the sexual quack tend to corrupt the sense of public decency and propriety. His other literature is invariably of the same type. Those who care to read this sort of stuff will find in it long columns of puffery, inuendo, and 'dirt' in the files of many papers, but mainly in certain Sunday and weekly papers, which are the most frequently read by those female members of the community who are most likely to be in need of that relief promised and least likely to hesitate in accepting the specious offers made to them. The printed matter sent out with these pills and potions leaves no doubt as to what the vendors wish to be understood as selling. They deliberately advertise their wares as capable of producing abortion, although they avoid using the actual word. They are mostly thinly-veiled invitations to purchase and employ the advertised agents for the purpose of procuring miscarriage. As to their actual power in this direction it appears that some preparations contain well-recognised abortifacients (pennyroyal, aloes, etc.), and the vendors evidently aim at acting up to their professions, but others are designedly inert. The literature of the trade often contains a warning to the effect that the remedy must not be taken by those expecting to become mothers. This is, of course, a transparent device undertaken to attract attention in order to sell the goods."

Whatever may be the situation in Great Britain with regard to quackery, and from all accounts it is bad enough, the New York *Medical Record* (Dec. 29th) ventures to say without fear of contradiction that the custom is not nearly so widespread or unrestrained there as in this country. The laws in the United Kingdom are, on the whole, much more stringent with respect to an individual practising without a proper qualification than here. Doubtless means can be and are found to evade the law, but at least quacks do not get direct encouragement to pursue their calling, as in many States of the Union.

Numerous suggestions have been from time to time thrown out with the object of protecting the ignorant public against its own folly, but no really effective steps have been taken to stamp out or even to scotch the evil. It the mean time it would seem that the most reputable journals can do is thoroughly to ventilate the matter and to urge on every possible occasion the need of prohibitive legislation against unbridled quackery.

THE LITTLE ROCK COADJUTORSHIP.

In the Diocese of Little Rock the appointment of a coadjutor to the venerable Bishop Fitzgerald is looked for at an early date.

It is rumored that strong efforts are making on the part of influential men to procure this position for a priest who is a stanger to the Little Rock Diocese, its priests and people and conditions.

We are asked by some of the old missionaries who have helped to built up the Church in Arkansas under Msgr. Fitzgerald, to point out the impropriety of giving the coadjutorship to an *uitlander*.

"It seems to me," writes one of them to the editor of The Review, "that St. Paul, in enumerating the qualifications of a bishop, forgot one: 'Veniens de terra aliena, pro Roma sit Graecus, pro Jerusalem sit Romanus, pro Antiochia sit Judaeus, etc.'....We are now-a-days so far emancipated from the Pauline tradition that we proudly point to the fact that the best bishop for the West is a man from the East, and the best bishop for the South a man from the North. Is it conducive to the welfare of the flock that its shepherd be a strange man from alien parts? ....We priests of the Diocese have nothing to say in this matter, because we are not irremovable pastors nor great financiers. We are irremovable de facto, for who would want to take our poor places, where after decades of labor we are unable to show great financial ability on a salary of from $200 to $400 at the most per year....It has become traditional in the South that the neighboring bishops bring in our bishops. The lamentable scandals and apostasies the Southern Church has had to undergo were in no small measure due to this. There is no hope of reform until the now naturally irremovable pastors become canonically irremovable."

If the Diocese of Little Rock has no irremovable rectors, it is perhaps as much the fault of the diocesan clergy as of the Bishop. For, as Rev. Dr. Baart points out in his "Legal Formulary," p. 117, any movable rector who has the required competence (Cfr. III. Pl. Council Balt., Nos. 34 37) and whose parish has the proper conditions, may demand of the bishop that he be declared an irremovable rector if one-tenth of the parishes of the Diocese are not yet irremovable rectorships. The law insists that these rectors—one in every ten—be made irremovable before Jan. 6th, 1889. If this has not been done, a recourse to the Propaganda will bring it about.

The required competence on the part of the priest to be appointed irremovable rector is ten years' honorable service in the diocese, experience in managing the temporal and spiritual affairs of a parish, and a satisfactory examination in the concursus. (However, for the first time, irremovable rectors may be appointed by the bishop without concursus). The proper conditions for a parish are that it must have a congruous church, school, and presbytery, and assured revenues sufficient for the support of the pastor, church, and school.

So long as these conditions do not obtain, there is little hope for the Diocese of Little Rock to have its share of irremovable rectors, thereby giving the clergy a voice in the selection of a new shepherd, though it is the sense of the Council that these conditions are rather to be mitigated than extended, since, as Dr. Baart well says, "the establishment of such (irremovable) rectorships is an approach to the common law, not a departure from it."

The Review can do nothing in these things, even if it undertook to publish the numerous plaints that come to it from the clergy in various dioceses of the land. The only hope for the home rule desired by our friends in Little Rock and for betterment generally lies in the careful study of the law by the reverend clergy, and firm, enlightened, though moderate insistence on their rights.

Arthur Preuss.

Does English Masonry Deserve Catholic Condemnation?

Frequently the answer is given in the negative by our liberal journals, and even broad-minded Catholics have joined lodges of English Masonry, which in their opinion is not atheistic nor antagonistic to the Catholic religion, but essentially a benevolent society, etc. The following article taken from the Sydney *Catholic Press* (March 24th, 1900) will show what to think of such views:

Correspondence between Bishop Gibney and Sir Gerard Smith has been published. His Lordship wrote:

"The extract from the *W. A. Freemason's Magazine* which impelled me to reiterate the condemnation of Masonry by the Catholic Church reads thus:—'The purest essence of the Ethic Creed has been the inspiration of

Masonic teaching. To build up that which is to the soul what health is to the body—character—this has been the aim of Freemasonry throughout the ages. To show men that they may make of themselves living stones, whereby a pure, strong, self-reliant state may be raised: to teach them the Keys of the Kingdom of Heaven are in custody of no priest, corporation, or church, but in each man's own hands; that no religion can make or unmake him save his own native endeavors:' Taking the above data I subsequently again proved my declaration that the Masonic Society was not a Christian organisation, in my letters to the *Morning Herald* of the 14th of August, 1899, and also of the 22nd, 24th, and 30th of the same month, in reply to the Rev. Mr. Rowe, who championed the cause of Freemasonry."

Governor Smith, in the course of his reply, said that the *Freemason's Magazine* is not the official organ of the society, and added—"If the extracts you quote from the *Magazine* as your data for the argument, both in the Cathedral pulpit and in correspondence, were indeed the officially admitted principles of the society, I should think your Lordship was, in truth, more than justified—for I can not conceive anything more erroneous or more mischievous than the teaching of the so-called Ethic Creed. But that your Lorship may not in future be, by inadvertence, misled as to what are the officially admitted principles of the Society, I have the honor herewith to transmit a copy of the small edition of the Book of Constitutions of Free and Accepted Masons, published by authority of H. R. H. the Prince of Wales, wherein you will find the principles upon which Freemasonry is founded, fully and officially set forth on pages 4 to 15 inclusive."

The Bishop in reply, wrote: "I may say that the publication of what appeared in this magazine printed in Perth, was but the occasion for me to repeat here a condemnation which most justly the Catholic Church has pronounced throughout the world. I presume your Excellency is aware that Continental Masons exclude the very name of God from the proceedings of their branch of the Society. I have been repeatedly assured that English Masons are not responsible for this impiety, but I am forced to notice that English Masons as markedly exclude the name of Our Redeemer as do their Continental brethren the name of God. The Book of Constitutions with which you obliged me, does not differ in this from other publications of the craft. The name of Christ is not alluded to nor any mention of the saving truths He revealed. The whole and sole basis of all religion and morality is — 'God, the glorious architect of heaven and earth.' Neither in the Cathedral pulpit or in the press did I charge Freemasonry with atheism. What I am convinced of is its infidelity as a society. I might have reasonably expected my opponents to consult a dictionary to ascertain the precise meaning of the term. Indeed, infidelity in the sense of an ignoring of Christ and His teachings as the basis of moral conduct, is so marked a feature in all that the outside world is permitted to know of the society, that it appears marvellous to me that gentlemen whom I know to be good Christians, can identify themselves with it. Its works of charity I have often heard of, but these are perfectly reconcilable with the deism of the English branch of the society. The reply is obvious —'Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God."

AS TO JURY UNANIMITY.

The Colorado Supreme Court has just declared unconstitutional an act passed by the last legislature which aimed to do away with the unanimity rule in jury decisions by providing that in civil cases a verdict concurred in and returned by three-fourths of all the jurors should have the same force and effect as though found by all the jurors; that is, that nine out of the twelve jurors could decide a case.

The intent of this act was to decrease the cost of trials in civil cases.

In a recent appeal by the city of Denver from a verdict for damages obtained against it by a woman, the city argued that the act was unconstitutional in that it violated the essential feature of unanimity in the rendition of a verdict as established by the common law and preserved by the State Constitution.

In behalf of the act it was argued that the provision of less than a unanimous verdict was a wise one, coinciding with the views of eminent jurists and others, and that in this "advanced age" courts "should no longer cling to what is termed by some 'that relic of barbarism and superstition' which requires that a verdict must be unanimous."

As to this, the court said: "The origin of the right of trial by jury in civil actions, as recognized by the common law, is involved in mystery. Why its number, the necessity of unanimity, and other features became fixed in common law is not clearly known; but these requisites have always been an object of deep interest and any encroachment upon them has always been regarded with jealousy. It is a privilege which the English-speaking race has come to look upon as a birthright."

But the reason or logic of the rule was not the issue, the court said. The issue was: Did the act conflict with the State Constitution? The Colorado Constitution provides that "a jury in civil cases in all courts may consist of less than twelve men, as may be prescribed by law." Hence it followed, the court said, that "in the absence of any express declaration of the further intention regarding trial by jury in civil actions, the legislature was granted no other authority than this; and by implication it follows that all other rights of trial by jury in civil actions were reserved."

The court added that though the legislature cannot do away with the unanimity rule, it can reduce the number of jurors.

This decision is one answer to the very general questioning and complaint that arises after an alleged miscarriage of justice in some important case, due to the fact that one or two jurors hold out against the rest of the jurors. There is great vitality inherent in old rules of law that persist as long as has this rule of unanimity.

Woman's Recoil from "Equality."

The Countess of Aberdeen contributes to the current *Outlook* a general survey of the position of women at the beginning and at the end of the nineteenth century. The change in that position has indeed been enormous. In 1800 to be wife and mother was universally held to be woman's chief aim and duty. She could teach small children their rudiments, and larger girls manners, music, and other "genteel accomplishments." She might, and sometimes did, attain distinction in literature. At the risk of becoming a social outcast she could, and did, amuse the public on the stage. But for a woman to earn her own living save in the household, was regarded as an indication either of extreme poverty, of negligence on the part of her male relatives, or of eccentricity of character. If she married, her property, in the absence of special agreements, became her husband's.

Now women can control their earnings and their property. They have invaded the trades to such an extent as to lead to the enactment of legislation for their special protection. In education and literature, in the finer crafts and in the arts, they are an increasingly important factor. In the agricultural and animal industries they have won success. In scientific research they have achieved renown. They are in all the professions save the military. They influence even that by their usefulness as nurses in repairing the damages of war. They are still the great dispensers of charity; they supply most of the workers in reformatory movements; they are the chief supporters of religious activities. Woman has certainly moved fast and far during the nineteenth century.

In all these changes there is much to rejoice the souls of the advocates of "absolute equality between the sexes." The Countess of Aberdeen, however, evidently regards all this "progress" with some internal qualms. She discloses these when she attempts to forecast the future. She admits that what she calls "the power of prejudice"—the opposition to absolute equality—is "backed by a true-hearted, chivalrous concern to protect women from the rough and tumble of life." She confesses that the agitators for such equality "are but too apt to revert to the idea that there can be but one type to aspire to, and that both man and woman must conform to it, instead of each contributing his or her full complement thereto."

In other words, the Countess of Aberdeen, while formerly contending for "perfect equality of responsibility and opportunity"—for a single standard of achievement—womanlike, recoils from her own logic and demands that man and woman shall continue to be complementary forces—that the double standard which has existed from the beginning of time shall be maintained.

The Countess of Aberdeen's womanly instinct is sounder than her logic. Her heart understands, despite all the arguments of her mind, that when woman attains absolute equality with man she will forfeit her greatest source of power. She will be able to do whatever she wishes for herself, but she will no longer be able to make men serve her just because she is a woman. When she is able to compete with men everywhere, men will treat her just as they do their male competitors. This tendency is already apparent, and well-grounded fear of its results is at the bottom of the recent notable womanly recoil from the doctrine of equality.

Women might as well understand that they can not have their cake and eat it—that they have power over men because they are different—that inequality is the foundation of their real strength. Fortunately, the vast majority of women intuitively know this fact so well that there is no danger of their yielding to the delusive arguments of their "strong-minded" sisters.

A young Catholic physician (unmarried preferred) can get a good and promising location, if well recommended, by applying to the Editor of THE REVIEW. Needs no capital.

FAITH AND LANGUAGE.

It was to be expected that the decrees of Bishops Eis and Messmer, ordering regular English sermons to be preached in all congregations of their respective dioceses, would encounter severe criticism and dissatisfaction on the part of those few German-American Catholics who are justly designated as ultra-Germans, as well as in the liberal German press, which desires, for selfish reasons, the greatest possible cultivation of the German language without regard to religious faith.

With those who put mother-tongue above religion we can enter into no argument, because our view-point, that the salvation of souls is the supreme law, is to them absolutely incomprehensible. Catholics who echo and second their objections are deserving of severe censure.

One of the staunchest of our German Catholic weeklies, the Milwaukee *Excelsior*, points out (Jan. 10th), that while it is desirable and praiseworthy, and strong efforts ought to be made, to teach our young German-born Americans enough German to enable them to fulfil their religious duties in the churches founded by their parents, it is an undeniable FACT that such efforts are not everywhere put forth, or if they are, prove utterly futile in many cases, and the German American youth must therefore *either* grow up without the necessary religious instruction, *or* be catechized and preached to in the English language.

It is this conviction and a lofty conception of their duty as shepherds of souls, which has led the bishops of Marquette and Green Bay to make the regulations that have been so widely misconstrued by zealous but narrow-minded people as cleverly-calculated attempts at parforce Americanisation.

ARTHUR PREUSS.

PHILANTHROPY VS. RELIGIOUS FAITH.

It is suggestive that, as religious faith declines, philanthropy presses forward as a substitute to fill the void.

Commenting on the popular theory, advocated by one of its correspondents, that the first condition of leading men to Christ consists in making their temporal conditions more comfortable, the N. Y. *Sun* (Jan. 4th) says editorially:

"Is there any warrant in religious history for such an assumption? Have not the times of religious revival been rather times when earthly satisfaction was least? Is the pursuit of the road to salvation more general in Fifth Avenue than in Avenue A? When the hearts of people are fired with religious enthusiasm, is it not rather among the poor than the rich and comfortable that the fire burns most? Is not the warning of the Gospels to the rich man who 'receivedst thy good things in this life,' while Lazarus whose lot was only harsh in this world is comforted 'in Abraham's bosom'? Which are the most crowded churches now? Are they not of the Roman Catholic parishes made up almost wholly of the poor? Which are the Jews who cling most to religious faith—those who throng the opera, the theatre, sumptuous restaurants and clubs and whirl by in carriages through Fifth Avenue, or the inhabitants of the crowded Jews' quarter on the squalid east side of the town?

"Simply as a means of impelling men to seek salvation through Jesus Christ, money to improve their temporal conditions has not proved efficacious. Our friend speaks the language of philanthropy and not of the religion which dwells only on the glories of a future state, or at least subordinates every earthly gain to the gain of everlasting salvation. 'Our light affliction,' says St. Paul, 'which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' "

Frederick von Schlegel as a Predecessor of Max Muller.

It is recognised by scholars, but unfortunately unknown to many educated persons, that the great "chief of the Romantic school" is the real founder of the history of literature on a scientific basis; that it was he who restored to the Christian art of the Middle Ages its honorable position and thereby inaugurated the great movement which led to the completion of the Cologne Cathedral. It is a fact still less known that Frederick von Schlegel, by his book "On the Language and Wisdom of the Hindus," (1808), introduced the study of Sanskrit in Germany and thereby laid the foundations for Indo-Germanic language research.

We can not honor the memory of the late Professor Max Muller more becomingly than by reproducing what he said of Frederick von Schlegel. He calls him the first who dared to look the facts as well as the consequences of Sanskrit learning boldly in the face, and says that although Schlegel's work appeared only two years after the first volume of Adelung's 'Mithridates,' it is separated from the latter by an abyss as broad as that which yawns between the Copernican and the Ptolemaean systems. Schlegel was not a profound scholar, in Max Muller's opinion, but he was a genius, and when a new science is to be created, the imagination of the poet is more valuable almost than the sagacity and punctiliousness of the scholar. It required a sort of poetic vision to comprise within a single grasp the languages of India, Persia, Greece, Italy, and Germany, and to connect them clearly with the simple name "Indo-Germanic languages." This was Schlegel's work, and he thereby became the discoverer, in the history of civilisation, of a new world. (See Max Muller's lectures on the history of language.)

Otto Willmann corrects this impression as follows in his "Geschichte des Idealismus," vol. iii, p. 753, (a book which fully deserves all the praise that has been lavished upon it): "It was not so much his poetic gifts which enabled Schlegel to make this discovery, as his deep conception of language and history in the light of faith and the ideal principles."

Cardinal Manning, in his ingenious way, has compared the deed of Schlegel with the discovery of Vasco da Gama: we owe to him the happy discovery of a richer India than the one which Vasco da Gama opened for the Europeans, since his work was not in fine spices or pearls and barbaric gold, but in unexplored regions of science, in deeply-didden treasures of symbolic lore, and in long-veiled monuments of ancient venerable tradition.

In spite of this man's commanding position, the Cologne *Volkszeitung*, from which (No. 1168), we adapt these thoughts and quotations, calls attention to the fact that the so-called General German Biographical Dictionary, published by the Royal Academy of Munich, has no space for the man who discovered a new world in the history of civilisation.

When will Frederick von Schlegel receive the honor that is due him, not only in his native Germany, but in the world of letters generally? He is a classic of German literature by the same right as Herder and Lessing. His misfortune seems to consist in this that he is a man of whom the late Bishop Haffner could say: "If Protestantism looks back upon Lessing and admires his wonderful mastery of the three continents of poetry, art, and theology, Frederick von Sclegel has still greater claims upon our reverence in those three fields as the Catholic and, I may add, the positive Lessing." ("Die deutsche Aufklaerung," Mayence 1864.) A. P.

THE TESTAMENT OF OUR LORD JESUS CHRIST.

In the "Forschungen zur christlichen Literatur- und Dogmengeschichte" (II, 1 and 2: Mayence, Kirchheim), Dr. F. X. von Funk discusses the origin of the alleged "Testament of Our Lord Jesus Christ," lately published by the Patriarch Rahmani. The learned Tubingen theologian concludes that the document does not date back to the first or second century, but is a product of the fifth. Like the "Canones Hippolyti" it originated in the Egyptian church regulations and is important for the history of worship and discipline. A. P.

CURIOSITIES.

A REMEDY FOR SMALLPOX.

The *Sun* reproduces from the *San José News* a recipe which that paper alleges was given out by the medical school of Paris as a panacea for smallpox and scarlet fever. For curiosity's sake we reproduce it here:

"Sulphate of zinc, one grain; foxglove (digitalis), one grain; half a teaspoonful of sugar; mix with two teaspoonsful of water. When thoroughly mixed add four ounces of water. Take a spoonful every hour. Either disease will disappear in twelve hours. For a child smaller doses, according to age."

A LIBERAL PROFESSOR ON NIETZSCHE.

In the extremely liberal, almost anti-Catholic Scientific Supplement to the Munich *Allgemeine Zeitung* (No. 280) Dr. A. Baumeister expresses the following opinion of the late pseudo-philosopher Nietzsche:

"What else has made Nietzsche's 'Overman', this mock-monster of dirt and fire ('Spottgeburt von Dreck und Feuer') so immensely popular, but the unconscious craving for organisation and the repudiation of the democratic plan of counting the voting-cattle ('Stimmvieh')."—P. M. B.

REX NOSTER WILHELMINA!

In the Krueger debate in the German Reichstag on Dec. 13th, Deputy Hodenberg severely censured the attitude of the German government towards the Boers, which, he said, had lowered the Empire in the estimation of the world. He concluded his discourse with the declaration that the only man now on a European throne was Queen Wilhelmine of Holland.

This reminds the Paris *Vérité* of the celebrated saw: "Pro Rege Nostro Maria-Theresia!" and us of the less famous but equally characteristic expression of an American bishop, that the only two men in America were Archbishop Fabre of Montreal and Mother Mary de Chantal of Brooklyn.—A. P.

LITERATURE.

O'HAGAN'S STUDIES IN POETRY.

Studies in Poetry. Critical, Analytical, Interpretative. By Thomas O'Hagan, M. A., Ph. D., Boston. Marlier, Callanan & Co.

A series of eight papers on as many great poems. We can not see that the writer throws any new light on the subjects treated of. Clear thinking is a pre-requisite to lucid writing, and the former is not to be expected of a mind which can place the Divine Comedy, Faust, and In Memoriam in the same category. As well seek to compare Edison, Lord Roberts, and Leo XIII. Mr. O'Hagan does a good amount of dissecting, but to very little purpose. For instance read this from the paper on In Memoriam: "In the fourth stanza of the same prologue, addressing the 'Son of God,' the poet says:

" 'Thou *seemest* human and divine,
The highest, holiest manhood, thou.'

"This would, at first reading, appear to imply a doubt as to the divinity of Christ, but if a careful and an extended study be made of the meaning which Tennyson attaches to the word *seem*, it will be found that no such meaning can be or should be read out of this line; for the poet uses the word *seem* here, not in the sense of appearing to be what a thing is not, but in the sense of appearing to be what it is. In the third last stanza of the prologue, and in the first stanza of the thirty-third section, note the use attached to the word *seem*:

" 'Forgive what *seemed* my sin in me;
What *seemed* my worth since I began.
.....
O Thou that after toil and storm
Mayst seem to have reached a purer air.' "

The point is not worth proving, in the first place, and secondly, it is not proved by the evidence adduced. In the essay on Gray's Elegy the following remark occurs: "It is claimed that Gray borrowed his phrases and language from other poets. For instance, take this stanza:

" 'Oft did the harvest to their sickle yield,
Their furrow oft the *stubborn glebe* has broke;
How jocund did they drive their team *afield!*
How bow'd the woods beneath their sturdy stroke.'

"*Stubborn glebe* is found in Gay, *afield* in Milton and *sturdy stroke* in Spencer. But has any poet in his vocabulary the right of *eminent domain?*" So are they found in the dictionary, and, if no better case than this can be made out against Gray, his defense is a work of supererogation. Another feature of these studies is the use of vague language and the adoption of a nomenclature consisting of hyphenated words compounded after a manner which is of the genius of the German language, but which is as opposed to the nature of English as it is unnecessary. Thus we have "germ-thought," "world-poem," "rhyme-scheme," "theme-metre." Father Tyrrell, in his critique on Mr. Champney's life of Coventry Patmore, stigmatizes the "fluent who are carried away by their words as straws on a stream, and whose after-labor consists in fitting meanings to them." The after-labor in Mr. O'Hagan's case must be undertaken by the reader, since the writer has not attempted it.

The little book is full of interesting extracts from the writings of other commentators and quotations from the poems treated of. Mr. O'Hagan strives with laudable zeal to allign Tennyson and Wordsworth with Catholic teaching. This, however, is an impossible task, for, beautiful as may be the manifestation of truth on the part of a genius, if he be not in possession of the whole truth, his works will be marred by the inevitable excrescence of the error harbored in his soul. It behooves him who would faithfully serve the truth to recognize the error of such works while admiring their beauties. Let us not fall into the mistake of Victor Hugo, who could say, "Devant Shakespeare j'admire tout comme une brute." SUSAN TRACY OTTEN.

NOTEWORTHY THINGS IN THE MAGAZINES.

The *Catholic World* Magazine has begun a department similar to this one, under the vague title "Library Table."

In the (Nov.) *Month* Fr. Thurston, S. J., discredits the accounts of the strictly Dominican origin of the Rosary.

Rev. Thomas Gasson, S. J., writing in *Mosher's Magazine* (Dec.) on "Mental and Moral Wanderings," briefly analyses spiritism, theosophy, and Christian Science. Spiritism, he says, comes in conflict with Catholic teachings, 1. because it denies hell, 2. because it denies the Incarnation, and 3. because it makes man the usurper of a divine prerogative—dominion over the spirit world. Theosophy he rightly declares to be merely a modified form of Hegelian pantheism, to whose tenets no Catholic can ever give countenance. Christian Science, as our readers are aware from Father Meifuss' papers in THE REVIEW a few years ago, is also a species of pantheism. "Her first principle," says Fr. Gasson, speaking of Mrs. Eddy, "and other equally clear statements admit of no other conclusion," and she moreover strangely confuses the extraordinary with the ordinary mission of the Redeemer and denies facts to the reality of which our senses, reason, and the testimony of all ages bear witness. (*Mosher's Magazine*, formerly the *Catholic Reading Circle Review*, is now published in New York City in considerably improved form.)—A. P.

——Our esteemed contemporary, *El Tiempo*, of Mexico City, seems to be very prosperous. Hitherto it issued besides its daily edition a weekly of eight pages, *El Tiempo literario*. This weekly issue is now enlarged to twenty pages and illustrated. It sells in the U. S. at 75 cts (Mexican money) a month. Our best wishes to the new venture.—J. F. M.

CONTEMPORARY RECORD.

THE BOER WAR.

With the rainy season at hand and with numerous Boer bands raiding in all directions, it can hardly be said that the English military outlook in South Africa is anything else than extremely discouraging. Many, if not most, of Lord Kitchener's troops have now been campaigning against their incessantly active enemy for twelve months. Those regiments which have not suffered from constant marching and fighting, are in danger of being depleted by enteric fever, which is reported to find most of its victims among the hundreds of small garrisons among which the bulk of the army is now divided.

The Boer policy of avoiding fights and of exhausting the British by leading them on in never-ending pursuit, is becoming more and more marked, and the Boer superiority in their mounts continues because of their knowledge how to feed and care for their animals under the trying South African climate conditions.

With the rainy season there may be expected a marked increase in enteric fever among the English troops, and the Boers are known to be planning more frequent night attacks, in order to give the fever every chance to accomplish its deadly work.

Under these circumstances, reiterated calls for fresh and particularly for mounted troops may be expected from Lord Kitchener, who is already reported to have asked for more cavalry and mounted infantry than can now be furnished by the United Kingdom and the colonies.

Particularly annoying to the War Office must be the fact that the Boers are now obtaining a sufficiency of supplies and of ammunition from the English themselves. The capture of a convoy like that taken recently, with $250,000 worth of stores, means the outfitting of hundreds of Boers and the hiding of surplus equipments for future use.

SCIENCE AND INDUSTRY.

DANGERS OF HYPNOTISM.

The use of hypnotism in medicince has become so common that the careful editor of the *American Ecclesiastical Review* deems it necessary to direct attention to the danger involved in all hypnotic experiments. Dr. Robert T. Morris, a New York expert, declares that the employment of hypnosis "requires more caution than the administering of chloroform or similar anaesthetics. It has a tendency to weaken the subject's resistance to external impressions for a long time—it may be permanently; and the incautious hypnotizer may be the cause of a serious impairing of the will faculty." The Doctor has been led, by observing the results of suggestive therapeutics, to sound a public warning against this "dangerous resource"; and a well-known medical journal of Philadelphia so far seconds his warning as to say that hypnotic treatment is of "very little value to the medical practitioner, but it will always be a method of the charlatan and the impostor; hence its associations are neither agreeable nor beneficial." Suggestive therapeutics, it is well known, has been warmly commended by a few high authorities; but priests and people would do well to be cautious regarding a method which, on the testimony of experienced and conscientious practitioners, results in a "lot of more or less damaged brains."—*Ave Maria*, No. 2.

DOMESTIC USES OF ELECTRICITY.

The household applications of electricity may be divided into six classes—signaling, lighting, heating, cooling, generating power and miscellaneous. Among the well-known forms of electric signaling are bells, enuncia-

tors, messenger, carriage and police calls, burglar alarms, fire alarms, and telephones.

The operation of these applications is based on the fact that soft iron, when an electric current is led around it in a coil of wire, becomes a powerful magnet, but instantly ceases to attract when the current flow is interrupted. Practically all sorts of indicating apparatus, such as bells and enunciators, use the electro-magnet in some form.

The ordinary vibrating bell consists of such a piece of iron and coil of wire, with another piece of iron held away from the electro-magnet by a spring, so that it may be attracted toward the electro-magnet when the current is sent through it. When the current is turned on and the iron core of the coil becomes magnetized, it attracts the armature as the moving pieces fall and pulls it away from contact with the stationary point, thus interrupting the flow of the current. The spring instantly pulls the armature back. It again makes contact and is attracted forward. In this way the armature is thrown into rapid vibrating motion, and as the clapper of a small bell which is attached to it strikes the bell, the alarm is given.

Burglar alarms generally work by the breaking of electric circuit. A wire is led to the various doors and windows of the house and passes from the frame to the window or door, as the case may be, so that any one entering is obliged to break the circuit somewhere and give the alarm. Similar arrangements are often installed in city houses when families residing them leave for the summer, and these alarm circuits are connected with a police station or a headquarters office, from which an incoming alarm is promptly responded to by the police. It takes an enterprising burglar nowadays to enter a house well protected by electric alarms, for, if he is not caught red-handed, he is in danger of being scared almost to death by the loud ringing of bells or the explosion of a cartridge, which makes a report like a small cannon.

To guard against fire, electrothermostats are now placed in the rooms of hotels, and if the temperature rises beyond a certain point, an alarm is instantly communicated to the hotel office or to the nearest fire station.

The bedroom candle is going out of fashion and will probably soon be displaced by the electric flashlight. This consists of a small lamp of one or two candle power, generally mounted in a little mirror or behind a glass bull's-eye, and one or two small cells of storage battery to keep it lighted. It can be carried in the pocket or the hand, and enables the hotel visitor or the ordinary householder to find his way about the house at night without bothering about the time-honored flickering candle light.

Electric cooking utensils of all kinds are being more and more used. An electric iron in the sewing room is one of the greatest conveniences that can be installed in a household. Electric heating pads for invalids and as bed warmers are superseding hot-water bottles, than which they are far more satisfactory in all respects.

According to the present tendency, electricity will soon be used as much for cooling houses as for warming. An electroplating plant, where the forks and spoons are regenerated, now forms a part of every hotel establishment, and the washing is also done by electric washing machines, one of which in a large hotel cleanses 20,000 pieces in a day.

Here is a sidelight on the oft-repeated assertion that Catholic countries do nothing for the advancement of science:

"The reward of 5,000 francs offered in 1897 by the City of Moscow to the author who should by his works most contribute to the progress of medical science, has been unanimously awarded by the Paris Congress to the learned professor of histology and pathological anatomy, Senor Ramon y Cagal of Madrid."

POLEMICS.

PROGRESS IN ENGLAND.

Father Hecker, at one time, pleaded for the introduction of "corporal sacraments" by the Church. In England they seem to enjoy them even at forbidden times. We clip from the London *Tablet* (Dec. 8th, 1900) the following:

"Catholic Association Cinderella Dance.—The first dance of the season, under the auspices of the Catholic Association, took place on Wednesday last, at the Westminster Town Hall, and, as is usual at the Association gatherings, the attendance was good, and everything passed off most successfully. The next dance of the Association will be held at the Portman Rooms on Thursday, January, 3rd, 1901."

Is that item also comprised in the recommendation Pius IX. gave the paper and which the *Tablet* reproduces weekly? Or do Cinderella dances in the closed season fall under the special approbation of His Eminence Cardinal Vaughan, who is said to own the paper? J. F. M.

THE RELIGIOUS WORLD.

THE BULL "TEMPORIS QUIDEM SACRI."

The Catholic newspapers of Rome publish the Latin text of the Bull, in which the Holy Father, after giving expression to his joy over the success of the Jubilee in the Eternal City, following the example of his predecessors, announces his resolution to extend for six months the privileges of the Jubilee to all the faithful who were unable to visit Rome during the past year.

The conditions required for gaining the plenary indulgence are stated in ten paragraphs, which we need not reproduce here, because well-informed Catholics know them and the others will be informed through their bishops and pastors.

We share the hope of His Holiness that all will avail themselves of this extraordinary privilege. L. Bienville.

LIBERALISM IN SPAIN.

Rev. P. Montana, S. J., confessor at the royal court, recently published in the Madrid *Siglo Futuro* an article, in which he proved that Liberalism is a sin and stands condemned by the Church. The matter was immediately brought up in both chambers of the national legislature, because of P. Montana's official position, and ended with a declaration on the part of the Minister of Foreign Affairs, that he had been removed from his post.

The Spanish Liberals are just as sensitive as their brethren the Americanists in this country. Father Montana's paper was nothing more than a transcript and practical application of the doctrines laid down by Don Sarda in his famous work: "El Liberalismo es Pecado"—"Liberalism is a Sin?" (translated into English a few years ago by Dr. Conde B. Pallen and published by B. Herder of this city), which, despite all attempts to have it condemned or withdrawn, was formally approved and praised by the S. Congregation of the Index (see the document in the Preface to Pallen's translation).

Father Montana's article was called forth by certain declarations of Senor Canalejas, which he severely censured. Does the fact that he has been removed from the position of court-confessor render Canaleja's errors less pernicious?

We hope the Montana incident will lead to a renewed agitation in Catholic Spain against Liberalism, which is the negation of Catholicism, because it essentially denies the supernatural in whole or in part. And we take this opportunity to renew our recommendation of the timely and masterful adaptation of Don Sarda's work by Dr. Pallen.

Arthur Preuss.

SALVATION ARMY STATISTICS.

A summary of the annual financial report, just issued from its national headquarters, No. 120 Fourteenth street, New York City, gives an idea of the magnitude of the Salvation Army's operations. The general expenses for maintaining the headquarters for the year ended Sept. 30th were $77,805.47. The balance of $5,107.24 was turned over to the army fund. The work of the social and relief branches cost $58,715.92, which left a balance of $717.98 to be turned over to the general fund. The receipts of the other departments were: Property section, $18,814.90; self-denial, $58,669.87; harvest festival, $20,272.60; winter relief fund, $9,179.24; Galveston relief fund $2,239.43; Indian missionary and famine fund, $4,228.33; disabled officers' fund, $14,437.54; funeral fund, $3,992.36. The general social and property fund shows assets of $821,674.

These funds, considered collectively, form a very important part of the international revenues of the army, notwithstanding the fact that the Volunteers of America are drawing off many of the contributions which formerly went to the parent organisation. After thirty-five years the movement set on foot by William Booth is to all appearances on as firm a footing financially and morally as ever. The international army enters upon its twentieth century campaign with 15,300 officers, whose entire energies are given to the work, and 6,229 corps or societies operating in thirty-eight countries and colonies and and in thirty-four languages. Not less than 2,500,000 meetings are held annually.

The army issues publications that have a combined circulation of over a million copies, has a rental roll of $1,000,000, owns property to the value of $4,000,000, and has an annual income of $3,645,000. The United States division of the army has 2,577 officers, 694 corps, 21 slum posts, 14 rescue homes with accommodations for 350 fallen women, 75 food and shelter depots furnishing 27,000 meals monthly and providing nightly beds for 4,664 homeless poor, 5 workingwomen's hotels with accommodations for 128, 5 salvage brigades for collecting household waste, and 7 wood and coal yards. Besides, the American division furnishes temporary work

for a great number of men and women, and provides for the protection of numerous children.

These statistics are worthy the attention of those who are apt to form the conclusion that the Salvation Army means simply a little squad of players, singers, and exhorters on the street corners. I. O.

....The Bishop of Quimper and Leon has established a permanent diocesan commission of archæology and architecture, whose principal duty will be to watch over the preservation of ancient religious monuments and the erection of new ones. A commission of archæology is not needed with us, but a commission of architecture would save the inexperienced priest many a blunder and the Catholic people many a dollar. When shall we be able to salute its arrival in our dioceses?—J. F. M.

POLITICAL NOTES.

REFORM IN LOCAL TAXATION.

The general property tax, which requires that each person shall contribute to the public expenses according to his means, which was formerly, under more primitive conditions, equal and proportioned to one's ability to pay, has become a species of confiscation, and the worst kind of confiscation. It penalizes those who scorn to defraud the public treasury. It puts the whole burden of government, public education, and public charity upon property which is visible and can not escape, such as lands, houses, machinery, stocks of goods, farm implements, cattle, and a few kinds of securities which can be taxed, not in the hands of the owners, but at their place of issue. Other complications arise from the varying laws of the States, and from the functions of the federal government, and from the permission, which is theoretically just, to deduct one's debts from the amount of his property.

Everybody sees that the principle of justice has gone out of it, and that the only question worth considering is what shall take its place. There is a vast literature on this subject, and it is growing from day to day. Each State of the Union makes its periodical addition to this literature in the reports of State commissions or committees of the legislature or private investigations of economists. The facts and principles involved in this skirmish are ably summarised by Professor Seligman in the current number of the *Political Science Quarterly*.

"The first step in any reform," says Professor Seligman, "is obviously the separation of State from local revenues." He points out the principal advantages to be gained by it, in the following paragraph:

"In the first place, the unseemly quarrels between the counties, due to the desire of each to assess its wealth at a lower figure than its neighbor, would cease. In the second place, the burden of the farmer would be diminished by the suppression of the State tax on property; he would no longer feel that he was paying the city man's share, and would listen with greater readiness to a proposition for a more equitable division of the purely local burdens. In the third place, if the State revenues were raised entirely through the so-called indirect taxes on personalty in the shape of a corporation tax, an inheritance tax, and a tax on other forms of securities, it would be a far simpler task to bring about an adjustment of local revenues on the basis, not of a general property tax, but of a tax on real estate, together with a few specific imposts on the elements of taxable ability that are neglected by the State and nation."

This view represents the drift of enlightened public opinion to-day.

THE REFERENDUM IN PRACTICE.

The wisdom of adopting the referendum as an institution in our government has been much discussed of late years, and the Populists have taken up the idea as a plank in their platform. Nobody, however, has supposed that the system was likely to be established at once anywhere in the country, and it will consequently surprise the public to learn that one of the newer States has decided to try it. At the November election the question was submitted to the voters of Utah whether they would amend their constitution so that the principle of the referendum, and of the initiative as well, may be introduced, not only in the State, but also in its political sub-divisions, and the proposition was carried. The legislature may now pass laws under which a certain proportion of the voters may demand by petition that any new legislation shall be submitted to them for approval or rejection, and under which a certain proportion of the voters in any county or town may also initiate any desired legislation and cause it to be submitted to local vote for approval or rejection.

If the Utah legislature shall now take the necessary action, the N. Y. *Evening Post* thinks we shall soon see the initiative and referendum in actual operation in an American State. In point of fact, however, the principle of the referendum already has wide scope in this country, through the growing disposition of legislatures to submit to the people proposed changes in the method of government in the shape of amendments to the constitution. At the November election, nineteen of the fifty-five States passed upon such amendments, or in two cases upon the question of revising the whole constitution; and in many cases several were submitted at once. They covered a broad range of subjects, as the bonded indebtedness of cities, the equalisation of tax assessments, the prohibition of special legislation in favor of corporations, requirements for admission to the bar, increases in the number of courts and judges and in judicial salaries, representation in the legislature, and the question of biennial elections. Here certainly was a wide application of the principle of referring questions to the people.

How do the people improve such opportunities of expressing their will? Taking all of the nineteen States together, it appears that less than three-fifths of those who voted for president registered their opinions upon questions of constitutional changes. In only two States did the proportion exceed three-fourths. In South Dakota 73 per cent. of the men who went to the polls voted on the question of repealing the existing provision for State control and management of the sale of liquor, while in Mississippi 86 out of every 100 expressed their opinion regarding an amendment changing the apportionment of part of the school fund as between the two races. On the other hand, there were States, as Florida and Idaho, where the proportion of voters who took the trouble to vote either way on an amendment sank as low as 25, and even 21 per cent.

Curiously enough, the smallest relative vote in all of the nineteen States was cast in one where the question at issue was whether a convention should be called to revise the constitution. That instrument in New Hampshire provides that the select men and assessors once in seven years "shall take the sense of the qualified voters as to the necessity of a revision." This was a seventh year, but so little interest was felt in the matter that only 15 per cent. of those who voted for president expressed themselves regarding the question of revision, and the convention was called by a ridiculously small proportion of the people. Iowa is required to vote once in ten years on the same issue, and 1900 was a tenth year there. Little interest in the matter had been manifested during the campaign, yet the State was surprised to find that the convention had all but been ordered. The official count showed 176,337 yeas and 176,892 nays, but neither total represented the well-considered wishes of the people. An amendment regarding biennial elections was also submitted, which was carried, and it has been made clear that most of those who voted yea or nay on the question of calling a constitutional convention, did so because they had a vague, but strong feeling that the two propositions somehow went together, so that a man who wanted election to come only once in two years should also vote to revise the whole fundamental law. A study of the figures shows that the prevailing disposition is to vote for rather than against any amendment—or, rather, perhaps, to leave the voting to be done chiefly by those who are interested in carrying any given amendment. When, however, it is a question of increasing the salaries of public officials, voters are ordinarily sufficiently interested in their capacity as taxpayers to vote down the propositions, however meritorious. Three amendments were rejected in California, one for exempting bonds from taxation, and two relating to the compensation of judges and the establishment of new courts.

It is interesting to note how the vote runs where several propositions are submitted to the same electorate. The referendum principle has been applied more thoroughly in California than anywhere, changes in the constitution coming up at every election. Last November eight amendments were submitted, and the number of votes cast for each fell off regularly from the first to the last on the list, except for a small increase in the vote on the last two, owing to the character of these amendments. The vote upon the first amendment exceeded that upon the last by nearly seventy thousand. No such regular decline, however, appeared in other States where several amendments were voted upon, although in every instance the returns show that many voted only upon certain questions in which they took a special interest. In Missouri, where seven amendments were submitted, nearly 10,000 voted on one amendment only out of the seven, and over 93,000 voted on one or more, but not on all amendments. In no State except Mississippi was an amendment approved by a majority of those who voted for presidential nominees. In Rhode Island the proposition to change the date of the State election, and to abolish Newport as one of the State capitals, called out 23,115

yeas and 9,829 nays, while 23,604 went to the polls and came away without signifying any preference.

Perhaps the most striking feature of all is the fact that in the one State which voted on the question of adopting the initiative and referendum, less than one-third of the people cared enough about the matter to express an opinion one way or the other. Utah cast 92,038 votes for president, while this important amendment to the constitution was adopted by 19,219 yeas to 7,786 nays.

It seems evident enough that, though the principle of referring important questions to popular vote has its place—and has always had it—in our system of government, States are not to be regenerated by any such device of governmental machinery.

EDUCATION.

OUR LITTLE FOLKS AND THEIR FAITH IN "SANTA CLAUS" AND "CHRISTKINDCHEN."

William E. Curtis lately wrote in the Chicago *Record* (Dec. 27th) from Washington:

"A Presbyterian parson in this city has a boy of an inquisitive mind and great physical energy. For purposes of identification we can call the parson Dr. Simpkins and the boy John. The approach of Christmas has been of deep interest to the youngster, and his mind has been so absorbed with the expected visit of Santa Claus that he has scarcely been able to think or talk about anything else. He became so anxious that he asked his father to pray to Santa Claus to bring him certain gifts that he particularly desired, and he 'prayed without ceasing' himself. Dr. and Mrs. Simpkins were so much concerned over the boy's anxiety that, after serious discussion, they concluded that it was their duty to explain to him the myth of Santa Claus. The father did so as delicately as possible, and then read the story of the birth of the Savior to divert the child's mind from his disappointment. When he had finished the beautiful tale of the manger and the star and the wise men of the East, the boy sat silent for a moment and then said:

" 'Papa, you say there is no Santa Claus; that the only Santa Claus is a myth that we read about in books. How about Jesus?'

"A similar enquiry was made by another boy under similar circumstances, the little son of a prominent official. His mother thought he had reached the age when she could safely dissolve the illusion, and on Christmas morning she explained that Santa Claus was only another name for an affectionate father and mother. The boy was bewildered, and, looking up into her face, enquired, anxiously:

" 'Is Jesus a fake, too?' "

Of these cases it may be said that they are probably not true, though "*bene trovati*."

They remind us of a famous French writer, who, when a boy, was made the butt of ridicule by his companions because he staunchly believed in the Christchild as the personal and benign donor of all the gifts at Christmastide. Perplexed and grieved he sneaked home with this question uppermost in his mind: Have my parents deceived me? Next morning the saving thought came to him: "I will go to our pastor and ask him; he can not and will not lie." Joy and happiness shone from his youthful countenance when he returned from the priest's house. "Father, mother!" he cried, "t'is, t'is true; all gifts come from Jesus." And this faith he kept through life.

A cultured lady writing in the Cologne *Volkszeitung* recently (No. 1138) declared that we should not venture to destroy the sweet faith of childhood in "Christkindchen" and "Santa Claus." "I can not imagine what harm it can do to the little folks," she says, "if they are told that St. Nicholas brings nice presents to good children and a rod for the bad....There is naught more beautiful or pathetic than the glistening eyes of the little ones when mother tells them the story of the divine Infant, how he descended from Heaven upon this earth centuries ago for the love of men and took his abode unknown in a manger, and to-day gladdens the hearts of the good with gifts in memory of His miraculous birth. Such instruction must result in good. How much more piously will the little child fold his hands, and how much more ardently will he pray to Jesus, if he believes that the Christchild sees and hears him. How much better will he behave and how much more readily obey if he is convinced that Jesus is pleased and will reward him. Of course, he will think of temporal gifts, but in time he is apt to learn that the eternal ones which never perish are to be preferred."

The German lady is right. Why rule poetry out of the nursery to set naked prose in its stead? Why enthrone father or mother in the hearts of the little ones in place of the bountiful, omnipotent Christchild? If we are taught in infancy to believe that all gifts and blessings are derived from Him, as they really are, it will be a powerful means to keep the faith alive in after years.

If it be urged that the confidence of children in their parents is bound to grow shaky when they find out the truth about Santa Claus and "Christkindchen," our own experience belies the assertion. When they grow up, the children who have been taught to believe in St. Nicholas and the gift-dispensing Infant Jesus, will learn to understand the sense and value of the doctrine and grow more profoundly convinced that verily the Lord is the source, and His Saints who intercede for us, are the channels, of all gifts and graces, material as well as spiritual.

ARTHUR PREUSS.

Be it far from me to ridicule those who work for the peace of Europe or of the world. The initiative of Nicholas II. is honorable, and it would be unjust to say the Hague Conference was but vain noise of words. Arthur Desjardins, with an authority all his own, recently stated that the Conference wrote the "preface" for "a code of disarmament." He is right. Yet, were that code entirely written, it would still need to be applied. But that is precisely the point which no diplomatic formula can ever fix .....As long as there will be men, so long will be found among them despisers of right when drunken with might. What else is needed to perpetuate wars?—P. Dudon, S. J., *Études*, Dec. 5th, 1900.

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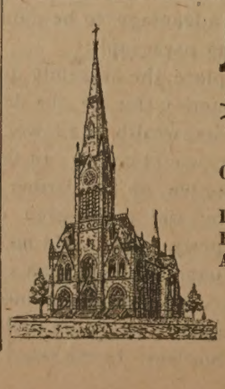

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